2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

A light-brown she-camel is known as *ḥamra* (pl., *ḥumr*). 231
If the forelegs are a shade lighter, she is a *ḥamra ḥağla'*; with lighter spots on the breast, *ḥamra ẓraba'*. A bright brown she-camel without a shade of another color is called *ḥamra damijje* or *damûn*; if the hair around her jaw and nose is a little darker, *ḥamra ḍrama'*.

An animal of yellowish color is called *ṣafra'*. If the color recalls *dibs*, or grape sugar, she is known as *ṣafra' dabsa'*. That colored like roasted coffee beans is *ṣafra' ḥabbet al-ḳhawa*; when of a still darker shade, resembling coffee already made, she is called *ṣafra 'abâdijje*.

An ash-gray she-camel is known as *ša'la* (pl., *ši'el*).

Malḥa' is a black she-camel; if glossy like a raven she is a *malḥa ṛurâbijje*. A *malḥa ḥaṣṣa* has hair of the same color but curly. No more than ten heads are designated by the words *milḥ* or *meğehmât*; for larger numbers, *meğâhîm* is used.

The Bedouins give each she-camel a name according to [552]
her real or alleged individual qualities, *asâmi-l-bel bwuğîhah*. For example: Ṭâfḥa, Ṭajjâḥa, Šarha', Ağla', Ḥarûfa, 'Awğa', Balḥa, Rîma, Bwêẓa, Ša'êla, 'Alja', Duḥejna, Mlêḥa, Saḥla, Ṛabša, Ṭamša, 'Ejda, Ğerîda, 'Amra', Sa'fa, etc.

Each animal bears a mark, either branded or cut in, of [422]
the tribe and kin to which it belongs, *wasm*.

Pure white she-camels the Rwejli likes the best of all. 825
Although he knows that he cannot use them on a dangerous 231
trip because of their color, which makes them conspicuous to the enemy at a great distance at night as well as by day, and although he also knows that every robber or raider prefers the white animals to all others, nevertheless he continues to breed them. It is as if he enjoys playing with the danger threatening his favorite animals, and, the greater the risk, the more white she-camels he wishes to have. As long as he has less than ten he calls them *wuẓuḥ*, but when his little herd has grown to eleven he uses the word *maṛâtîr*. A herd of white 422
she-camels is generally owned by the whole clan under the 471
control of the chief, and every animal of that color captured in a raid is added to it. As soon as the number of the *maṛâtîr* has reached a hundred, a second herd is formed. The *maṛâtîr* 231
are the pride of both the clan and tribe, especially if the herd 556
has not been captured by the enemy for the past fifty years. Then it is called *al-'eli*, it is talked of in the whole desert, and the bravery of the clan that owns it is praised by all,

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

Zerd: ulcers under the chin; cured by burning the nape of the neck. 232

Ḳâreṣ: a swelling of the belly; cured by smearing the shaved belly with a mixture of grape syrup, alum, and pepper.

Saḳwa: glanders; cured by inhaling the smoke of *šîḥ*.

Šûhâr, mšowhar: festering wounds on the back; cured by burning the root of the tail.

Ğerab: mange; cured by burning the diseased spot and rubbing in oil.

Lwêṛef: ulcers in the vagina; cured by smearing with sulphur and butter.

Ḥamrā': inflammation of the ankle. This arises generally when the exhausted mare has fed heavily and been watered immediately afterwards; it is cured by burning around the breast and by piercing the skin on the shaved ankle.

Ẓufr: cataract of the eye; cured by dropping a mixture of rust, soot, and milk into the eye as well as by burning around the eye.

Every mare is given a name expressing her real or imagined qualities or those which her master would like her to possess. A favorite mare of Prince an-Nûri was called Dîba, She Wolf; of his son Nawwâf, Sadḥa, Lioness; other mares of the prince were named: Farḥa, Joy; Frejḥa, Little Joy; Sa'da, Good Luck; Nowma, Sleepy; Falḥa, Bringing Good Luck; Ṛarra, White Fronted; Smejḥa, The Little Gentle; Šîḥa, Cautious; 'Awna, Helper; Mṛîẓa, Provoking; and 'Ejda, Snappy. It happens often that a youth names the young mare which he has received from his father after the girl he loves, to remind himself of his sweetheart every time he calls his mare. 552●

SONGS RELATING TO MARES

The Bedouin also thinks of his mare in his songs and poems 539*

Jâ ḫowḳ jâ bajjeẓ al-ṛarra
w-al-jowm wên ente jâ mâli
nahağt w-ažef ma' al-ğarra
w-lâ min ṣiddîžen w-lâ wâli.

O sweetheart! O thou with a white spot on thy forehead!
And today, where art thou, treasure of mine?
I followed thy footprints, every little while halting,
And yet I found neither the mistress true nor my dear mare.

539K

O thou little mare of mine! prance but slowly
And let not galloping enter thy mind;
For as long as Ḳuṭne's brother is warring
No stud horse shall cover thee.

Ḫobbî ḥabîb is an easy gait combined with playful prancing, as is the wont of young, spirited mares. If a mare walks in that manner, the rider can look all around and see danger much sooner than when she is at full gallop. *Ḫobbî ḥabîb* denotes the same as *emši ʿala kejfeč*, or *ʿala dûbeč*. (In this latter phrase *dûb* means "slowly," "carefully," "with difficulty." "*Farask radijje dârha dûbak maʿaha*" means: "Thy mare was brought up poorly, be careful with her." "*Al-ʿarab baʿîdîn dûbak tâṣalhom hal-lejle*, the Arabs camp far from here, thou wilt hardly reach them tonight." "Didst thou understand what they were saying to each other?" "By God! no; only the sound of men talking was heard; *lâ w-allâh dûb ar-reğâl jatharrağûn.*") *Harf* means a gallop. Ḳuṭne's brother is Turki, chief of the Fedʿân, who use the war cry: "I am the brother of Ḳuṭne! *ana-ḫu ḳuṭne*," because they call by the name Ḳuṭne all their camels, especially white ones, just as the Rwala call their camels ʿAlja. Turki was constantly making raids on the Rwala, who for their part were always ready to retaliate. Therefore the rider will not let his mare be covered by a stallion, because a mare big with young is good neither for a vigorous defense nor for a furious attack.

[552]

Al-asmar alli ḳâḍâha
w-al-bîʿ mâ jaṭri ʿalejh
jâ mâ ḥala ğowz ar-redâni
wa-mğarrez jazhi ʿalejh.

Dark skinned is he who led her,
And to sell her will not occur to him.
Oh, how sweet to carry two pistols
And a spear, too, rising above the rider.

From a raid undertaken in summer the participants are now returning after a long absence. One of them, burned dark by the sun, leads a captured mare, which he refuses to sell. A youth observing him comforts himself with the idea that he too will succeed in capturing something in the next raid. The words *ğowz ar-redâni*, a pair of pistols, prove this song